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30. — *Gold-Foil, hammered from Popular Proverbs.* By TIMOTHY TITCOMB, Author of "Letters to the Young." New York : Charles Scribner. 1859. 12mo. pp. 358.

DR. HOLLAND is certainly one of the most racy and vigorous of essayists. With study, common sense, high moral principle, and thoroughly grounded religious convictions, he unites trenchant wit, genial humor, and an unaffected quaintness of diction. His favorite subjects are the shams and falsities that pass as genuine in society ; and these he exposes with a satire at once kindly and death-dealing. No writer of his class could be more entirely free than he is from anger, bitterness, or scorn ; his power consists in the vividness with which he reflects the concentrated rays of essential and sacred truth on the very face and front of the pernicious maxim, opinion, custom, or habit that he would demolish. "Gold-Foil" is a series of essays on quite a wide range of topics, ethical and religious, not one of which can be read without unflagging interest, or can fail to leave fructifying thoughts on matters of high personal and social moment.

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31. — 1. *The Simplicity of Christ's Teachings, set forth in Sermons.* By CHARLES T. BROOKS, Pastor of the Unitarian Church, Newport, R. I. Boston : Crosby, Nichols, & Co. 1859. 16mo. pp. 342.
2. *Sermons.* By RICHARD FULLER, D. D., of Baltimore. New York : Sheldon & Co. 1860. 12mo. pp. 384.

WE have placed these volumes together not because they resemble each other in any wise. The contrast between the constantly outcropping Calvinism in Dr. Fuller's discourses, and the explicit profession of Unitarian dogmas which is singularly prominent in Mr. Brooks's sermons, is hardly so great as that between the style and method of the two writers, both admirable in their way, but with scarce a single characteristic in common. Mr. Brooks's sermons are calm and unimpassioned, indicating indeed that profound religious feeling which is incapable of ebb and flow, but none of that emotion which has its tidal periods and paroxysmal epochs. They have their full effect without the living voice, and would be no less impressive if read in the quietness of one's own chamber, than if pronounced before a crowded assembly ? They are characterized by directness, simplicity, definiteness of statement, nicety of moral discrimination, and close and constant reference to the duties of the religious life. The author shows in these discourses his rich poetic vein, not by florid rhetoric or affluence of metaphor, but by his rare tact and delicacy in the choice and collocation of